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obstruct his passage. But, if we appeal to authority, we shall find, that this not always the case. It must have been while smarting under the lash of some of these minor critics, that Johnson penned those lines, which seem to express so poignant a feeling.

"Fate never wounds so deep the generous heart,  
"As when a blockhead's insult points the dart."

Ulysses, we find, was not entirely unaffected by the reproaches of Thersites.

Νεφέλοιο, νικέων Ἀγαμέμνονα, ποιμένα  
λαῶν,  
Θερσίτης τῷ δ' ἄκα παρὶς αἰὼ δι' Ὀδυσ-  
σεύς  
Καί μιν ὑπόδρα ἰδὼν χαλεπῶ ἠνέπαπε  
μύθεα·

But, leaving authority, and considering the matter uninfluenced, and unprejudiced, we shall be convinced, that these small wits, of whom we now speak, are on no account deserving of consideration. Their insipid jests may delight themselves, and those who resemble them, but ought to excite no emotion, except compassion, in the minds of those who are the objects of them. What a pity, that when they labour so hard to be witty, at the expense of others, they have not sense enough to perceive that themselves only are ridiculous. How many stale jokes would then be suppressed! How many loud laughs silenced! But, are we to expect this? Are we to hope, that folly will correct itself, and learn to imitate wisdom, by preserving a decent silence? It is to be feared not. Many of these little genius's have, doubtless, in a moment of mortifying disappointment, taken the resolution, the strange resolution, to be

witty no more. But it is with the foibles, as with the better qualities of the mind.

"Naturam expellas furcā tamen usque recurret."

While envy, malice, and vanity, find it so easy to censure and ridicule, by the application of a few vague, and undefined epithets, we may still expect to hear them pronounced with imposing gravity, or sneering malignity, by people who are in every respect beneath contempt; we may still expect the loud laugh of ignorance, and the dull sneer of impertinence.

Fortunately, it requires no great exertion of mind to listen with calmness to the petty malice of these scorers. All that is needed, is to look at them in their true light, and we shall then be more inclined to allow them their little joke, than to feel any resentment excited by it. Their folly must have exercise, their vanity must be gratified, and until we can change the constitution of their minds, we must allow them that food, which is adapted to it in its present state.

Dublin.

C.E.

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For the Belfast Monthly Magazine.

WHAT is that internal monitor in man, that checks him for his vicious actions, inclines him to pursue virtue, and judge of the comparative merit of moral actions? It is CONSCIENCE; but whether it be instinct, or a faculty different from the other powers of the mind, or whether it be sympathy, is a subject about which Philosophers have widely differed.

Viewing it as an instinctive principle in our constitution, seems to be erroneous, as the phenomena with

which each is attended, are very different.

Dr. Hutchison considers it as of the nature of a sense; but this is likewise inaccurate, for the object of conscience is to *judge*, now sense cannot judge of itself; for sense only furnishes materials for judging.

Sympathy is brought in to explain the difficulty, but if it did originate from this, we may ask with whom do we sympathize? Dr. Smith says with an imaginary being, placed in a situation similar to our own. But whence do we form these judgments that we ascribe to this being? Do they not arise from reason and reflection? And why need we bring in *new* principles to explain our moral judgments, when our rational and intellectual nature will be sufficient for our purpose?

Without entering into a more minute detail on the subject, I have stated very briefly, what, in the eye of reason and philosophy, is the well-grounded opinion entertained about conscience; the vicegerent of Heaven, in the soul of man.

QUINTUS QUIZ.

*Doran's Rock.*

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*For the Belfast Monthly Magazine.*

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THE history of the world cannot present us with a more grand or sublime spectacle, than that which was exhibited at the French revolution. Never before did the gazing world behold a scene more extraordinary or affecting. A brave and high spirited nation, consisting of twenty-five millions of people, as if animated by one soul, bursting asunder the iron fetters of despotism, which, for so many centuries, had bound them in the most humiliating slavery; and with one strong, united, and irresistible effort, overthrowing

the huge and stupendous fabric of despotism, which had been erected by a long line of infamous tyrants, and which was supported and protected by the strong arm of arbitrary power.

Barrere, the famous President of the National Convention, was the person who conceived the idea of causing the French nation to rise *En Masse*. The idea was wild and romantic; but the pressure of the times required extraordinary efforts. Almost all Europe was up in arms against her, and the new raised levies of France were unable to contend with such a formidable host of enemies. These vile instruments of despotism were hastening from the remotest corners of Europe, to extinguish the flame of liberty which blazed in France; and whose brilliant rays had penetrated the dark and gloomy recesses of tyranny, and caused each Continental Despot to tremble on his throne. In this distressing and alarming state of affairs, the great Barrere conceived, and successfully executed, this noble project. A rising *En Masse* was effected, and this proved the happy means of saving the nation from utter destruction. Fourteen hundred thousand CITIZENS, (be it recorded for the wonder and admiration of future ages,) animated by the enthusiastic spirit of liberty, sprang up, routed, and repulsed the myriads of armed SLAVES, by whom they were surrounded.

The ardour with which the French nation was seized, in the cause of freedom, is astonishing and inconceivable. Such a scene is altogether unparalleled in history. It spread with the violence and rapidity of a contagion. Its operations were not confined to any peculiar rank or class of people, but high and low, rich and poor, learned and illiterate, united their efforts in